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721 guages and thus carry on negotiations) would
[634] request soldiers. Such wars were usually against the coastal folk on the north, that is, Lio and Ende there. In the old days, just
721 about every outside kampong was considered
484 dangerous and it was seldom that a trip was
578 made there unless a bond of friendship existed
178 between one's kampong and the area visited.
[608] Now all of these kampongs are friendly. Still I note that they don't like to sleep all night outside the kampong. This is especially true of the old folks.

829 Note on ideas concerning the "place" of the local kampong in the world: In just about every kampong, when I ask about the ranking of world countries in population, they do not know what to say (although a young boy knew that China was the largest), but at once the assistant and others get paper and copy down the exact ranking from me with figures. They evidently want to spring the question on other people and stick them. It does show a definite curiosity about these things.

608 The people here have a sort of pela bond
574 between kampongs, or at least they did at one
578 time in the past. They do not drink the blood
178 of each other as in Ambon, but they hold a feast and drink the blood and eat the hearts of the animals killed. And they eat together. They pledge that they will not war against each other and that they will show a certain degree of hospitality to each other. Thus Roworeke has such a bond with Waturoga, Waturoga with Ndona, etc. This was all in the past, and I didn't find out if there are any survivals. I think there are, because the guru from Ndona said that it is easy for him to live in Waturoga as his kampong had a bond with it. In
721 addition, he married in.

721 War was tabooed by the Dutch in 1908, and
648 since then there have been no wars.
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538 there are a few who are great story tellers.
533 Some stories are told with singing, i.e., real ballads, and may last as long as two days. The kapitan sang one for a bit, softly. They warmed up and began to appear to be quite proud of these songs. They insist, however that only a few are clever at these things.

[243] They tell such stories when the rice is ripe, and they may sit all night listening. Most of the stories are about the ancestors. Thus it is the free time--rice-ripe period as usual in Indonesia. This is the time for stories, when they have plenty of time. Perhaps this is also true in the post harvest season. Anyway they do have plenty of stories. And it is not only the old people who know them. For example, there is a rather young lad named Ero who is famous for chanting long stories. These sung stories are voi.

621 They are very clear about the location of
423 boundaries in the district, kampong, and sections of the kampongs, as well as in the gardens. Markers are stone posts, trees, streams, etc.

609 There are different grades of being a for-
621 eigner. The crux of the affair seems to be
[563] people who come from other islands. Thus, though the Sikka are outsiders, they are not foreigners to the same extent that the people from Kupang are. It is a bit hard to fit into a kampong if one is an outsider, although it can be done. The Ende papalele in the huts at the lower end of the kampong are still outsiders, although many have been there since the end of the war. They have few relations with the kampong folk, and there have been few if any marriages. The community is closed.

609 I asked about the teachers and found that the
582 Ndona one found it easy for two reasons: He
● 608 lives in Waturoga, which is in Lio, and also

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609 has a friend-bond with the kampong of Ndona;
582 and he married a Waturoga woman. The Maumere
608 teacher has a somewhat harder time, but he married locally and this helps. (I think he married locally, although I am not sure now.)

632 In the district, the "pusat" kampongs are
624 Roworeke and Worowai. The latter is the older
621 and the kampong of the real prime suku, that
778 of the oldest of the original brothers, Rewarangga. There live three of the Big Four (mosa laki mere, ndetu au, and sikesani), and it is thus a sort of adat center. Roworeke is newer, and it is the administrative center, where the kapitan lives. Here also, however, is the big giri tumba. Formerly, these two were one kampong. In the kampong, the section or hamlet Roworeke Asal is the oldest, and there the grave-bone shrine of the Odja suku is located. It is the adat center. There also is the tubu musu. Nuamere means the big village, and this hamlet is where the kapitan lives. Thus it is the administrative center. Still, the ata nggaäh nua, the adat kepala kampong (Bapa Ketjil) and his adi, the administrative kepala kampong, live in Ae Utu (I think).

361 The present Nuamere was newly established
621 here in 1907. There had been a previous ham-
632 let Nuamere up the hill. The Dutch, however,
[648] as usual made most of the hamlets move down to the road. Thus there is a general pattern here that in each district there is a kind of original kampong, and in each kampong there is a sort of original hamlet. But it is not a constellation arrangement as in Toradja country, where all the kampongs and hamlets spread out from the center like a star. This is truer of the kampongs than of the districts, because the latter here are coming to be more and more a coming together of independent kampongs, some old and some younger. Thus

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693 of the three kepala kampongs, the kepala suku,
614 and the kelake. For intra-suku cases, the court consists of the kepala suku and the kelake.

608 They have blood brotherhood bonds between
721 kampongs like the pela darah of Ambon. They call this umbadja or bela badja. Badja means pledged. The bond is formed by the chiefs of the kampongs cutting their fingers and drinking each other's blood mixed in a drink. They take only a little blood. This means that the two kampongs will not wage war against each other and that there will be no infringement of recognized boundaries. It means perhaps that they will help each other in war, but this is not necessary. It is a peace bond rather than a war alliance.

About every year the umbadja kampongs (there are none here as they are brothers anyway) have a get-together like the "bikin panas pela" in Ambon. The one kampong here which they know has a bela badja is Watuwiti, which has one with the district Lewotala.

773 The whole organization and everything else
796 here has a story about it, and these stories are endless. One could fill many books with the underlying legends about one kampong here. Every single rule, relationship, rank, etc., has its legendary rationalization. And ritual keeps the belief alive. Ritual is the acting out of past events which explains and justifies the present order. The ancestors are called upon to attend these rituals.

609 To be foreign in the local sense is a matter of great concern. Anyone they do not know is treated as a foreigner. This includes anyone from another kampong, and even though they may know another kampong person, if he enters they all ask him what he is after. The communities are really closed. Persons of another district are really alien. The word for stranger is

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721 kor, e.g., Ruteng and Tjibal. But Rahong never
614 resisted Todo and Pongkor. The Dutch fought
578 here (near the pemali grove along the road).
The panglima prang who led this fight is still living.

Va'u Veol had no traditional enemy, but might join in and help on one side or the other in a war.

There were many wars between the dalu that these kampongs entered. In other regions there were plenty of wars between va'u ("non-dalu wars") but there was not much of this here. These were caused because of borders, molesting fellows, etc. Dalu wars were over borders mainly, but might be for other reasons. The only big wars here were between the dalu. And each kampong had to send just about all of its adult men to fight in these dalu wars.

411 The weapons used consisted of spears, long knives, and shields. They did not use the bow until a few came in very recently. They had no blowguns, but recently a few have come in for hunting birds, although they use no poison darts. Shields were round or rectangular, always of rattan. Helmets were also made of
[714] rattan. Their war clothes were fancy. Feathers were placed on the helmets.

There was no head-hunting, but, for revenge,
266 they drank a little blood. However, there was
721 no war cannibalism. (Note the many things which are lacking in Manggarai which are usually found elsewhere in Indonesia.)

Still, even now from time to time there comes
721 a rumor that men are coming who will chop off their heads. These people are rumored to be coming from outside. It looks like the left-overs of a memory of an old head-hunting experience, perhaps felt from the outside.

[608] There are no traditional alliances between
721 clans or kampongs of the pela sort. But there
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